

THE BURMA NEWS



APRIL and MAY, 1933

FROM THE AMERICAN BAPTIST MISSIONS IN BURMA AND ASSAM

MAP OF BURMA MISSION



THE BURMA NEWS

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The Triennial Kachin Convention

This Convention is composed of the three stations — Bhamo, Myitkyina and Namkham, and meets once every three years. This year it met in an out-station of Namkham, by the name of Zaubung. Forty years ago, missionaries Hanson, Cochrane and I came over the Kachin hills from Bhamo visiting villages as we came along. As we came near the Namkham valley we heard rumors of war, and did not learn how serious it was until we came to Namkham. The Kachins east of Namkham had risen against the British Government. We saw prisoners in handcuffs. There was a new grave of a British officer who had been shot two weeks before. I shall never forget the expression of surprise on the face of the political officer when he saw us, three missionaries. He requested us to leave at once, saying that a decisive battle was taking place, and if there should be any wavering on the British side, our retreat to Bhamo would be cut off. What a different reception at Zaubung, on March 24. Over four thousand five hundred Kachins met in Conference, walking five, ten, fifteen and twenty days' journey, to attend this great meeting.

The Namkham Christian Kachins, under the direction of their missionary, Mr. Sword, had been at work for months, preparing for our coming. A new village was constructed for our

entertainment. Long huts for sleeping, and long tables for eating, and forty fireplaces, with big cauldrons, in which the rice and curry was cooked, were in readiness to serve on arrival. Besides this a large *mandat*, where the meetings were held, had to be built. Besides the material for the above, we were told the Kachins contributed 438 baskets of rice, thirty-four oxen, nineteen pigs and large quantities of vegetables. The erection of the buildings and the food consumed, was a voluntary contribution on the part of the Namkham Kachins. The cattle were slaughtered, cooked and served by a body of 350 men and women, and the work was efficiently carried out. Not only were the Kachins well cared for, but also the twenty missionary visitors. Mrs. Sword had made such good provision for our comfort that no one realized that we were miles and miles away from the source of supply.

Although we have been in the Bhamo, Myitkyina and Namkham fields for about fifty years, there are yet large areas which are unoccupied and have for some years been extending the Macedonian call to us. At a meeting of this kind we realize what Christ has done in the lives of these people. Those who took part in the program were some men retired from military service with high honors, others, as petty judges, interpreters

in medical service, Deputy Inspectors of Schools, traders, and a great host of teachers and preachers. One of the early converts was the chairman of the Convention.

Great questions confronted the Convention. On some of these there were great differences of opinion, and it looked for a time as though the work, which ought to unite us, would cause a serious division, but as Dr. Robbins said wherever a body of Christians are open to God's leading, they will find a true and harmonious solution. The first of these questions was the location of the Bible School. Some in each station wanted it in their locality. Although the school had been opened, the permanent location could not be decided upon until the leaders united. The work on the Namkham field has in recent years so rapidly developed that the center of the work was now Kutkai, a fine plateau, about four thousand feet above sea level, easily accessible all the year around, and surrounded by Kachin villages in the nearby mountains. Dr. Robbins presented this in such a convincing way that all opposition vanished and there was a hilarious unanimity on the part of the Kachins and missionaries.

Another important question was the Robert Memorial Church. It was finally decided to erect a building at Bhamo for the sole purpose of worship, and to begin work at once. For this purpose the Kachins have contributed over thirty-one thousand rupees.

Four times the Kachins, as well as the Reference Committee have sent petitions and requests to the Board for the return of Mr. and Mrs. H. W. Smith to the Bhamo field. Some of the Kachin leaders thought that the Mission Society was placing a greater value on the winning of money than on winning souls. When however, it was shown to them that in the printing of Bibles and Christian literature there is not only no profit, but a great

loss, and that the Smiths at the Mission Press were serving not only the Kachins, but all races of Burma, they were somewhat convinced, especially when they learned that an experienced missionary would soon be sent to them.

Since 1926, the Reference Committee saw the necessity of opening a new station at Sumprabum, 120 miles north of Myitkyina. But under present financial conditions it seemed impossible to open this station which is a key to the Triangle. At this Convention, the Kachins called M. Robbin who is a retired Deputy Inspector of Schools, and his wife, with the promise of their full support for buildings and helpers. This is a great step forward, and their enthusiasm was great when they realized that they had called their first foreign missionaries.

I doubt if we could have settled some of these great problems so harmoniously without the help of the Foreign Secretary and the Field Secretary. We were glad to have with us also Mrs. Robbins and Miss Campbell and Mrs. Chaney, and the Kachins were glad to look into the faces of Mr. Hinton of the Kelly High School to which some of their boys go, and also Mr. William H. Cummings, the grandson of the pioneer Kachin missionary, Dr. Roberts.

These visitors were received in real royal Kachin fashion with gun salutes, beating of gongs, drums and fifes and then escorted through long rows of Kachins by four bag pipes to the place of meeting.

These three fields have made wonderful progress in the line of self-support. Out of the twenty-one preachers and evangelists on the Bhamo field, seventeen are entirely supported by Kachins, as are also the two Bible women. About one hundred and fifty were added by baptism in the last year, and Rs. 1800 contributed for evangelistic purposes only.

On the Myitkyina field, its ten preachers received 208 by baptism during the past year, and the churches contributed Rs. 1300 for evangelistic purposes.

Namkham, with its eighteen preachers also had a good year, and baptised two hundred and forty. The churches contributed Rs. 1500 for evangelistic purposes. On the Namkham field there have not been any Karen workers for some years. In all of these fields hundreds of nat altars have been torn down in the past year and many Kachins are now learning to serve the living God. The prospects on all the fields have never been brighter than at the present time.



The Rangoon Karen Association

This year our Association was held in Down-me-gwet village, sixteen and a half miles north of Hlegu, on the Paung-gyi-Wa-gyaung road. I have driven over some pretty rough roads, but the last ten miles beat anything I have tried. Those who have lost their appetites ought to try it and I can guarantee it will relieve them. After leaving the government road, we had about two miles through the paddy fields and up the ridge to the village. For excitement we had two creeks to cross. The first one was the upper part of the Pazundaung creek with banks forty or fifty feet high. The road down the west bank was like the letter "S" and not hard to navigate. The road up the east bank went straight up at a steep grade and only one other car attempted it after me. When we crossed the creek, the others got out and walked up. I backed across the stream to get up a momentum and then started. Before reaching the top, I had pushed the accelerator to the bottom. I had another creek without much water but plenty of mud

with two sharp turns more like the letter "Z" than "S" to cross. The people had laid layers of poles and straw for their carts to cross on. It did not look a bit good to me. The east bank was steep and high and after the front wheels passed over the top, the car hit the ground pretty hard. After crossing this creek we went winding back and forth in the fields till we reached the ridge. Then we had bamboo and scrub jungle to go through before getting to the village. Since taking this trip up and back, I have commenced to think I can drive a car. As this was the first car to reach this village I had a great reception from the people and the dogs. Our meetings commenced with the sunrise prayer meeting on the 10th. All the meetings went off very well. There were over two thousand present and most of them stayed for the three full days. As the school examinations commenced on Monday the 13th, our party came home Saturday night. As the brethren in our branch mission in Papun felt that they were able to take care of the work over there, it was voted to return the school and land to them. This will be a great relief to our over-burdened mission and we all hope the Papun Mission will make a success of it. We have had to close our school in Hmine-longyi, Siam, because of the hard times. This school has never received much, if any, help from the Siamese government. As the price of paddy is very low, and there are in some quarters no buyers at any price, we have not received the church letters or contributions from nearly a quarter of our churches. From those we have received, the number of baptisms reported is 567 and the contributions fair. We are hoping that this year will be better than the last and hope to hear good reports from the churches that have not been heard from. H. J. Vinton.

Thonze

On the 12th of March, a church was organized at Donweh, east of Zigon. It is a cosmopolitan church. While most of the members are Chins, there is a good number of Burmans and Burmo-Chins. Six were baptized that day and taken into the church after it was organized. Four others, all Burmans, will be baptized soon. Most of the twenty who have been baptized since the beginning of the year are grown-ups—folks with families. So the prospects are good for continued growth from the Sunday School.

Three Daily Vacation Bible Schools have been organized and three more will begin next Monday. We have plans for eight. We had two last year. I think it is one of the sanest and most practical ways of getting into a village. We usually have an annex to it of grown-ups in charge of one of the preachers.

Examinations are over and disappointment reigns supreme in certain quarters. Something is always taking the joy out of life.

The weather is too hot for words, especially written ones. In a day or two we are going to get out of here headed for Maymyo and hope it will be cool there and that we may all keep ditto.

J. T. Latta.



The Narrow Way is the narrowest where it passes between the Quaking Bog of Compromise and the Stagnant Pool of Intolerance.

Hugh Redwood.



Notice

If any one has extra copies of the following papers, will they communicate with the Press. They are needed by the Samuel Colgate Historical Collection Library. Fortnightly Journal, Nos. 1 and 2 for 1929, and Nos. 2, 3, 4, 5, 6, 7, 8, 14, 23 of 1928, and No. 1 of the Burman Messenger, 1927.

Pyinmana to the Garden of Eden and Back

After the closing of the Agricultural School when fourteen of our boys graduated on March 4, I had the pleasure of a visit to the Garden of Eden, in the Pwo Karen country, down in the south-west corner of the Irrawaddy delta.

I reached Myaungmya by steamer and then took a two-hour motor ride south, along a cart track through the forest to the Theinla creek. Here I got into a native boat and glided along a tidal creek for an hour in a country like the Garden of Eden. The tide was up and the bright green leaves of the trees dipped down into the glistening stream. An occasional little canoe, looking like a floating leaf, moved along hiding in the shade of the Nipa palms which grew out of the water. Our boatman said he saw a crocodile dive from the opposite bank.

From the creek, rose low hills covered with forest which contained fruit gardens of mango, marion, peanut, jack fruit and pineapple. The fruit trees grew mixed in with the forest and the people from the little villages hidden in the trees did little to them but pick the fruit when it was ready. The creek was stocked with fish for their use. So they lived much like the jungle fowl and wild deer which were plentiful about them.

Some two thousand people gathered at the Association in the little village of Kanni (Red Bank). Some of the visitors had rowed four days in boats to come. There was a splendid spirit of enthusiasm present as the pastors from many villages told of the awakening among the Pwos. Over 800 had been baptized during the year and they planned to work for over 1,000 next year. Sra Shwe Ba, the Association Secretary, managed the meetings splendidly. The Pwos were proud of him as their elected member of the Legislative Council.

They said, "Come and see him. He is not proud at all."

Sra San Tun, Pwo Karen teacher in the Government High School at Myaungmya, told me how the work at Kanni had started. He had met the people on hunting trips and hired a young Christian teacher from Maungdi to start a school for them in 1923. The young man was taken sick with malaria and was about to leave in the middle of the school year, when he was called to the rescue. He said to the people, "The man needs a wife to look after him." The young man replied, "Who will have me?" The old teacher took him down to the creek that evening where the village maidens were loading jack fruits on the boats. He pointed to the most beautiful daughter of Eve in the group and said, "She is the one for you." The young man gasped, "She is too beautiful to take me." The old teacher spoke to the village elders and to the girl who consented and they were married. The next year there were twenty-five baptized in the village and the school and church have prospered ever since. The village teacher and his wife are now a useful happy couple and have three beautiful children. The work here has been built up through the help and initiative of a Government school teacher. As I looked and listened and met the Christian workers from the different parts of the Bassein-Pwo field, I could see the fruitage coming along from many other villages where similarly devoted men and women had been giving their sacrificial service of love on their own initiative and at their own expense. These are some of the forces back of the splendid movement of the Pwos toward Christianity.

At Myaungmya, I met the Sgaw Karens at one end of the town where they were planning to build a new 50,000 rupee church. At the other end of the town, were the Pwos with their enthusiastic pastor and they

were gathering materials for a new 10,000 rupee church. In the centre of the town was the Burman Girls' School and the Burman Church backed by the support of both the above Karen churches. To see this spirit of co-operation and lively enthusiasm on the part of the Sgaws and Pwos in carrying forward the Christian work at Myaungmya was very encouraging.

During the same trip, I stopped at Peinzalok to visit the Nyaunglebin Association. The pulling together again of the Nyaunglebin and Shwegyin Associations was the encouraging feature here.

At Toungoo I had the opportunity of speaking at the District Vernacular Teachers' Conference, a non-Mission affair presided over by a Buddhist hpongyi who is superintendent of thirteen schools and a normal school. He is an unique progressive type of modern Buddhist monk who appreciates the benefits which Missions are bringing to the people, and has shown a keen interest in our agricultural work.

On returning to Pyinmana after finishing off the final examinations of the High School, we are now carrying on five Vacation Bible Schools. Two of these are in new centres. Our young people of the Christian Endeavour Society are helping the lady teachers to carry these on. Co-operating with one of these Vacation Bible Schools at Lewe, is a Gospel Team led by two of our men teachers who are visiting the surrounding villages and carrying on a campaign with the boys of the High School to help. These are all participating in the delights of evangelism even though the missionary cannot be along. In the meantime I am making preparations for the Rural Reconstruction Institute which I expect you all to remember comes April 11 to 26 when we expect to have one of the best yet.

Brayton C. Case.

Annual Missionary Conference

The Annual Burma Baptist Missionary Conference which was due to be held last October, was held in Maymyo from April 4 to 10, inclusive. There were one hundred missionaries present who came by train or boat or motor car. Twenty-two cars were counted. There were cars from Tavoy on the extreme east, from Henzada on the west, from Rangoon on the south and Namkham on the north. Those who travelled farthest were our Foreign Secretary, Dr. Robbins, Mrs. Robbins, and Miss Campbell.

Maymyo showed us every possible hospitality. Mrs. McGuire was an ideal hostess to an overflowing houseful of guests at the Rest House. Miss Parrott had arranged every detail for the comfort of those who stayed in the school building. Mr. and Mrs. Stockman, Americans in charge of the Salvation Army Home in Maymyo, provided meals for about sixty people in the school dining room. There was venison one night killed by William Cummings, and ice cream on the final night. The church durwan provided fresh flowers continually in the Maymyo Baptist Church where the meetings were held. One afternoon, Mrs. Elliott sent over the first bloom from her magnolia tree—a lovely, large, wax-like, lemon-scented flower. Our thanks are due all these and many others who contributed so much to our comfort and happiness.

The first meeting of the Conference was on Tuesday evening. It opened with the singing of old, familiar choruses, the reading of a poem on "Commissions," printed elsewhere in the NEWS, and the presentation of two original sketches, entitled "Joseph The Snibbor" and "The Americanization of Frankincense Eden-Eden, both of which kept everybody in gales of laughter. Dr. Eden, president of the Conference, then brought us to

more serious things and we listened to the president's message to the Conference, "Ye Shall be Witnesses unto Me."

The spiritual fellowship during those conference days was very real and genuine. I think we all felt that we were living on the "higher plane." The central theme of the Conference was "Witnessing for Christ in Burma." "Ye shall be witnesses unto Me," Acts 1:8. Each day began at 6-15 with a sunrise service out under the trees near the church. This was early but many were heard to say, "Those meetings are so good and helpful that I do not want to miss any of them." It was a time of testimony and prayer. The last twenty minutes of the morning session was a Bible study period led by Dr. McGuire. Each lesson was most thoughtful and helpful. At 2-45 each afternoon, there was a respite from business for a "Pray It Through" period. The president, Dr. Eden, chose Gal. 5:22. Each day he suggested one of the fruits of the Spirit as a guide to our thoughts and prayers. In the evening we gathered in the church for inspiring messages given by different members of the Conference. These were indeed a feast, especially for those of us who live in isolated places and rarely have an opportunity to hear sermons in English.

We were very glad to have Dr. Robbins with us to give his message to the Conference in person. It contained challenges to meet the present situation with courage and wise adjustments. He made suggestions as to retrenchments or withdrawing in certain work and the strengthening of other work. A number of recommendations in the Laymen's Commission Report were called to our attention. Dr. Robbins made some very helpful suggestions for personal spiritual and

intellectual growth. He concluded by urging the necessity of basing all our plans on God. "This is no human undertaking. Our strength is in God. Let us face the facts. And the biggest fact is GOD."

An excellent summary of the Laymen's Commission Report, "Re-Thinking Missions," was given by our field secretary, Dr. Chaney. A few of the high points touched which related to our problems in Burma were as follows: a central seminary in order to develop greater democracy and higher scholarship, some rules to be kept in mind regarding station committees, the supplementing of mission funds by indigenous funds, the dangers of intense group and racial loyalties and the uncertainty of the value of the Anglo-vernacular school in the life of the country. It was voted by Conference that the Reference Committee should continue to study this report with a view to using what is practical in our work in Burma.

The report of the Policy and Program Committee was discussed item by item and was adopted with a few minor changes in the wording. The report calls to our attention our need to try new channels through which to bring our Christian witness to bear upon the life of Burma. And it restates our aim, namely, that "we are convinced as never before that the aim of our work should be to lead men and women in Burma to accept Jesus Christ as their Saviour and Lord." Rural reconstruction units, community centers, adventure in rural education, a home-making school for girls, were some of the new channels suggested for experiment and development. The discussion of some points was most interesting, especially with the added information which some of our visiting national brothers were able to contribute on certain matters.

The Padelford-Robbins Report was discussed point by point. This was recognized as a very valuable study

of our educational needs in Burma. The biggest step taken as a result of this report was the voting to organize a Board of Education composed of missionaries and nationals and that an Educational Director be provided as soon as possible to co-ordinate the work of the Board of Education. Mr. Josif was suggested for this position upon his return from furlough. A number of nationals were present to interpret the situation and need of each of their own particular schools as regards the recommendations made concerning that school in this report.

There were a few items outside these reports which are of special interest. It was voted to have a Hot Season Language School at Kalaw next year for those preparing for first and second language examinations. It was suggested that all missionaries in whatever language group they are working should be required to pass the first examination in Burmese. All of us so much enjoyed the comfort of the Conference in a cool place this year that it was voted to hold the conference again during the hot season at some hill station to be arranged.

At the conclusion of the last evening service, on Monday night, April 10, at which Mr. Geis brought a living message on "Fellowship with God Means Power with Men," we crowded into the Rest House living room, filling the chairs, steps and floor. Our president, Dr. Eden, called the assembly informally to order and then with well-worded remarks interspersed with jokes and stories he expressed our good wishes to Mrs. Robbins for a happy birthday which was to dawn on the morrow and presented to her on behalf of the Conference a birthday remembrance. Likewise to Miss Campbell and to Dr. Robbins small gifts bearing with them the esteem and love of the Conference members were presented. These good friends responded with warm words of appreciation. And as we sang together "Auld Lang Syne" our hearts felt

the close bonds of Christian fellowship. It was a fitting conclusion to an inspiring conference.

Marian H. Reifsneider.



Taunggyi

I am right glad to be back in Taunggyi after eight months in America. I wanted very much to return this spring but passage money is scarce and many are kept home who are greatly needed on the field. All Mission friends in Burma will be glad to know that the Board did not have to provide my return passage and I trust this saving will enable some young lady to be sent back to fill some urgent need.

Miss Whitehead and I are so happy to be back together in "Rockbound." Her year at the hospital did her good in many ways but the heat of Burma was too much for her and Taunggyi's climate suits her better. No one can see into the future but she and I are glad we can take up life here together where we laid it down a year ago.

Friends will note that I am again in charge of "Rest-Haven" and write me and not Mrs. Henderson as she has gone on furlough. I am "retired." I find, from May 1, but so far as I can see it will only mean less salary, for the usual work will go on except for school management. I feel however, that I have earned the right to graduate from that after thirty-six years spent in the cause of education with only four furloughs to my credit for this time.

I lived in New York City after my summer in Canada and found comfortable and most reasonable board at The East End Hotel, 541 East 78th St., right on East river. It is a hotel for women only and is most convenient as the Cross Town busses run every few minutes, starting from the door and returning having their terminus there. From these busses one can connect with all subways, surface and elevated lines and the 5th

Ave. busses. I can recommend the hotel to those living in New York who do not care to pay most of their home salary on board and room. Of course, it is not the "Waldorf," neither is it closing its door for lack of patronage as many of the big hotels are doing. It cost me \$40 a month and that seemed a miracle in New York.

The Appraisal Commission's Report loomed large while I was at home and as I went among the churches for some weeks, I gathered that independent mission work would be their course if the Great Commission dwindled down to a Modernistic Commission. Time will balance some aspects of this troublesome situation I hope and mean increased interest in the Foreign work rather than decreased offerings and division among the churches.

In closing let me say that I gathered while at home that those who want to continue in the service of the Burma Mission had better stay right on here and not risk a furlough, for the chances "detained at home" will be your lot and Burma can ill spare any of its small quota of missionaries now serving on the field. America looked to me like a good place to stay away from while times are so hard—unless your need to go is urgent!

Lizbeth Hughes.



Sailings

On March 21, *via* India and the Continent, Mr. and Mrs. G. E. Gates, and two daughters and Miss Gertrude Anderson.

On March 25, by *S.S. Yoma*, Rev. and Mrs. M. L. Streeter, and daughter.

On March 28, *via* India and the Continent, Dr. Martha Gifford, Miss Marion Beebe, and Miss Alice Thayer.

On April 11, Rev. and Mrs. P. J. Braisted and family for America, *via* India and the Continent.

On April 18, Rev. and Mrs. Geo. D. Josif and family, Rey. and Mrs. M. C. Parish, for America, *via* India and the Continent.

On April 15, Dr. and Mrs. Robbins, and Miss B. Campbell, *via* India and the Continent.

To our Burma Fellow Missionaries and Friends:

As we start the first lap of our journey home, we have the satisfaction of having completed one of the happiest and most successful visits to the Burman Mission. From Tavoy in the south to Tiddim and Namkham in the north, we have been able to keep every appointment in a most crowded itinerary.

The official work of the visit concluded with the Mission Conference in Maymyo. I think that this was one of the best Mission Conferences that I have ever attended. The importance of the matters discussed, the high level of the debate, the decisions made—especially the decision to have an Educational Director and the election of Mr. Josif to this important position—the helpful devotional services, the fine spirit of every one, and the happy fellowship that we enjoyed with each other, all made the days at Maymyo an experience long to be remembered. The final informal reception with the beautiful gifts to us after the closing session Monday night made us feel that we had your confidence and love, and that the work of Foreign Secretary for Burma and India was one of the happiest and most worth while services that could be rendered by anyone.

I think that the experience that will longest remain with us are those hours that we have spent with you individually discussing your work and problems and enjoying the most gracious and generous hospitality of your homes.

In my four trips to Burma, I have now visited every one of your Mission stations except Sandoway and Thayetmyo. The vast extent and comprehensive outreach of your work, the accomplishments of the past, and the challenging opportunities of the future, all make Burma not only one of the premier Mission Fields of our own Denomination, but also one of the great Mission Fields of the Christian church. We are leaving Burma with the assurance that you are facing your tremendous task with its changing conditions in a forward-looking, wise, and hopeful spirit.

Mrs. Robbins and Miss Campbell join with me in thanking you for your many kindnesses to all of us. It is indeed a high privilege to be associated with the men and women of the Burma Mission.

J. C. ROBBINS.

À Propos Commissions to Study Commissions

Lately we've run 'round with folks intellectual

Minds that are flashing
And clashing
In strife,

Making us feel like worms ineffectual,
Only much slower
And lower
In life.

By such a rarified air we've been terrified,
Reft of opinions,

Minions, so small,
That—it's not risible—we are not visible
Under the eyebrows
Of highbrows
At all!

So we are homesick for lowbrows

Or no-brows;

Average people of standard design.

Down with supernal minds!

Mix us with vernal minds,
Ladies' Home Journal minds,
Something like mine.

We are exhausted by flights conversational,
Wearied by phrases

Like blazes of fire.

Take us away from these tests cerebral-
tional!

Our brains are spinning,
Beginning
To tire.

Perish such vertigo! back we prefer to go
With those who shine not

And pine not

A jot:

Dull, unsulphitic folk, non-analytic folk,

Minds of the kind that

We find that
We've got.

Yea, we are joyously spurning

All learning,

Gaily forsaking the heights we've been shown.

Farewell to super-minds!

Come, let us group our minds,

We who are frankly bromidic in tone;

All us stagnating folk

Non-coruscating folk,

Talking of commonplace things we have
known.

Give us benighted minds,

Harold Bell Wrighted minds,

Suggish and static minds,

Calm and phlegmatic minds,

Unacrobat minds,

Just like our own.

(From *The Missionary Herald*)

Finishing Days

One of our children has been saying the past few days, "this is my last Thursday in Burma, this is my last Friday in Burma, etc." This is our last Sunday before we sail and there have been a number of "finishings" and "last days" the past two or three weeks. Messrs. H. W. Smith and Parish, Harold and I, have just returned from Tamangyi village whither we went last evening to see the new chapel, which is practically finished. It is a very nice little building and exceeds my expectations. The people there have been working hard the past two and a half months and they were a grateful and happy crowd as they gathered in an early service, at 6-30 this morning, when Mr. Parish and I in short talks expressed our hope and prayer that the little church will be a real witness for Christ in the community. The chapel is 30' by 16' with a chancel six feet deep and a portico over the main entrance. It stands on a natural elevation—a spot by the way, I understand, Dr. Tilbe chose for the chapel built more than twenty years ago but could not secure it finally and had to build it on low ground. The new chapel is of brick nogging walls, with brick made by the people themselves and with timber from old Ruggles Hall of Cushing High School; the roof is of shingles from the same place.

Last Friday evening, Dr. Robbins performed his last public act in Burma before sailing the next morning, by unveiling the tablet in the Memorial Chapel at Cushing. While not quite finished—the tile is now being laid on its roof—it is nearly enough so to show how beautiful and impressive the little place of worship will be when completed. We hope it will be an effective factor in the religious life of the school.

Two weeks ago I was at the Association meeting at Maubin. We had

a good meeting, though not as largely attended as it would have been at a more central place. The report on baptisms was the best we have had for many years, and this holds true in regard to our own Rangoon-Pyapon field. A total of 110 baptisms was reported for the Association and of these ninety-three were from our field. The drop in contributions for Home Missions will give the Local Committees some concern and call for some strenuous efforts on their part for some readjustments. The Finance Committee of the Association — a new name for the old Committee on Home Missions, realise the need and are planning to make special appeal to the churches.

Encouraging reports come from a number of our out-stations, where progress in the work goes on. At Eyya, there are about sixty in the school, with two teachers. There is need for a young woman worker who will go about in the homes of the people and be a friend and messenger of the Gospel among the mothers. At Shwe-pyi there are over sixty enrolled for the new year and two teachers in charge; in this case the head teacher is also the pastor of the little church, trained for both jobs, and an excellent combination, in my way of thinking highly recommended for many of our village centers. The people are planning to build a "boarding house" for the boys who have come from some distance to attend that school; last year there were nine such and next year they expect twice that many. Other little schools have not made such impressive showings, but they are "carrying on." When we came out for this term, there was only the one village school at Eyya and for a while after that it had hard going because some competing elements tried to run it out. Now it is flourishing as never before and there are five other village schools in this double field.

Sometimes we missionaries seem to have cause for discouragement because the success of our work is not greater. But if one looks at it over a period of time there are many signs that show progress and make one grateful. As we look back upon this term of service we can see real progress in very many ways; not always the kind that can be expressed in figures and charts, but often the most encouraging features of progress cannot be so expressed. As we turn our steps homewards for a while we are happy to leave the work in the hands of such capable people as Mr. Smith at Cushing, Miss Johnson at Pyapon and Miss Pond in the general work in Rangoon.

The vote of our fellow-missionaries at the Maymyo Conference brings us face to face with a new decision and challenge. We shall give this call the consideration it deserves and when we make our decision in due course, shall do so in the consciousness of your sympathetic support and prayer in whatever work we shall take up. We deeply appreciate the confidence in us you have so heartily voted as we do also the wonderful spirit of fellowship in which we have been permitted to share during these past years.

We hope to hear from our Burma friends while we are away; write one and all, and address us c/o J. E. Wright, Malta, Ill., until further notice.
Geo. D. Josif.



Reopening of Pyinmana Agricultural School

The Agricultural School will reopen May 24, 1933. Boys coming should be sixteen years of age or over and have a primary education. Those who are poor will be welcome but it is desirable that they should deposit an admission fee of Rs. 10 when they come, which covers the fees of the first half year. If they work hard after that, they should be able to cover their board and fees from their earnings. Please state the financial circumstances of the boys you send.

Shwegyin

A long time has elapsed since my last item for the News. In fact this writing will have to cover a long period of activities if you would get a comprehensive idea of what we have tried to do. But never fear, you will not be afflicted too severely by a long tedious article.

First of all, you have heard of the great flood. According to the figures that the Relief Committee has been able to gather, no less than 374 houses were destroyed. The most severe damage was along the Shwegyin river. Villages on both banks were swept away. Of course that means fields, gardens and plantations. Anyone, who has travelled up and down the railway or the trunk road by looking to the east from near Nyaunglebin, can see how the mountains are scarred by a multitude of landslides. I went through the landslide area and it appears as though an immense giant had literally raked down the mountains. The damage is immense in extent. For a few days we were swamped with refugees, and we thank you for sending aid and supplies. Relief that we administered totals Rs. 780-6-6 at this writing. The incomes total Rs. 783-5-6, so we have a balance of Rs. 2-15-0, which we will transfer to our miscellaneous account and so close up the Flood Relief Account. The forms of relief were numerous. They were, food rationed out to individuals, and food sent to the villages where the granaries were swept away, clothing and blankets, the expenses of a search party sent out to find some little children that had been reported swept away, labour hire and transportation costs to get supplies. There was some considerable expense in connection with buying paddy plants and seed for re-planting some fields.

Perhaps you should know about that item of labour hire. A great host were coming to us for food. In fact one day we issued rice for 900 meals.

This was too easy for the refugees. One or two started quarreling over their portion. Across the road was our big new compound that needed clearing of jungle and stumps, so we collected axes and grubbing tools enough to start several gangs to work, earning from six to eight annas a day, per person, and food for the man's family. Women were hired to pile up the stumps for burning later on. The best roots and stumps were brought to the school for use, cooking the school children's rice. Other men were put at preparing 400 teak fence posts that the Karens had secured for the new compound fence. Well, the refugees only required sixty-four rations the day the work was opened up as against nine hundred the day before. "No work, no charity" became the order of the days that followed. We feel that such drastic measures were necessary. At least the men who worked until all the work was finished feel that we did the right thing. In addition to the relief through the mission activities, we were able to advise with the general relief committee, though it was most difficult to understand how the relief was administered by the Burmese Committee. They, that is, the Burmese members, seemed to have very definite ideas as to how much and to whom relief should be given. Money was collected for this and the total ran up into five figures. These, whom we had under our charge, seem to be very appreciative. They have given us entrance to their hearts and have listened to the gospel message a number of times. Even yet we find a pumalo, a bunch of plantains, eggs, a bottle of honey, a broom, or some other little trifle placed at our door. Enough about the flood.

The school work went along quite well. Our enrolment is ninety-six per cent. Christian. The older pupils did good work in the villages in their campaign work. They have cheerfully trudged long distances to remote

villages to bring to the villagers new hope, joy, and a message of salvation. The consecration of these youngsters is of a high order. The men teachers took more of an interest in their work, —that is, there was less of a tendency to let the lady teachers bear the burden of campaign work, though it must be admitted the ladies are very keen. If all teachers were as eager and keen as the ladies, we would have a most unusual staff. This does not mean that the men are lazy, but like true Karens, the love of the gun has a very large place in their affections. They however, do very creditable work.

The economic situation among the Shwegyin Karens is distressing. The school enrolment is down to 118. The contributions to the school work dropped off from over Rs. 7,500 to less than Rs. 2,000 for this past year. We have rearranged and revised until now we have a debt of about Rs. 500. This is quite a small sum compared with Rs. 4,500 debt a year ago December. On the other hand, we cannot cut down any farther. We must spend instead of save, if the school is not to disintegrate. Fortunately the Karens are beginning to see the necessity of this. Our plan is to do some spending on new work in order to keep up interest or rather to ward off discouragement. We shall not plunge the Karens heavily into debt.

The association was very good and brought a lot of inspiration to the people. There were 2,500 present. The people were very happy indeed. This resulted in much song and thanksgiving. Altogether, there was a definite spiritual tone prevalent, not so noticeable in other years. Probably this was due to the utter absence of wrangling. The resolutions were forward-looking too. Each one indicated a desire to strengthen the work. The Karens indicated their desire to settle the Nyaunglebin Land question and soon we hope that bugbear will come to its end. There

is a very definite trend for Nyaunglebin and Shwegyin to find out wherein their work is identical and can be mutually helpful one association to the other. We are beginning to view our problems together.

The evangelistic passion is still present and baptisms were over 200 while decisions were over 2,000. Here we run on to the great need for more ordained men. We have only four active men to take care of fifty-eight churches. Two new churches applied for membership in the association and a committee was appointed to see if these two bodies could be combined into one church, thus strengthening the work. Several other groups are talking about combining. Some other groups may be expected to become churches in the association in the near future. We are seeking to combine churches under one pastor wherever possible. The Shwegyin Karens are great sticklers for the old order of things. They make much of tradition and so the old Karen proverb of "one bush one rabbit" is well grounded in the practice of these people. Each rabbit thinks it must have its own bush.

C. L. Klein.



Medical Examination

If there are any school superintendents outside of Moulmein who would like to have me come to examine their school children this year, I would appreciate it if they could let me know as soon as possible, not later than June 5. Will you kindly state your preference as to time of visit, and if there is any time between the middle of June and July when you could not have me. We are offering the same minimum rates as we did last year, either eight annas per pupil or Rs. 50 per day, plus travel to and from Rangoon. If there are any schools who can pay more than the minimum we would appreciate it very much.

A. B. Grey.

Vacation in Myitkyina

I have visited many places in Burma in the fourteen years since I first came but I have never been in a more beautiful spot than the one in which I was privileged to spend two weeks during April.

I left Rangoon, March 30, for Reference Committee and Conference and was fortunate to reach Maymyo in time to attend some of the sessions of the Bible Assembly. The classes I attended were very helpful and inspiring. The days of Reference Committee are always long and busy but the coolness of the hills made them much less tiring than the heat of Rangoon.

You will hear of the Conference from others but I want to express my appreciation of strength and inspiration gained from the many messages given in early morning prayer-meetings, daily devotional periods and evening addresses. The fellowship with the large group of fellow-workers is no small factor in the value of the gathering.

I had expected to return to Rangoon within a few days at most, after the end of Conference, but was invited by Mrs. Dudrow to go back to Myitkyina when they went. It sounded very alluring and I finally decided to go and remain as long as possible to get back to Rangoon in time for the end of the fiscal year of the Society, April 30. I felt it was my job to be in my place at the Treasury for the last things which might need to be done.

When we left Maymyo there were five of us, as Rev. and Mrs. Spring were going down also to take the same up-train as the Dudrows. They went as far as Naba and then changed trains for Katha to take a boat to Bhamo, making a second night on the way.

As the down-train would not connect with the up-train to Myit-

kyina, we had to go down to Mandalay by auto. The Dudrows had room for my luggage and I myself went in the car with the Springs. As we started later, it left us less time in the heart of Mandalay. We had a full carriage from Mandalay to Amarapura Shore where we changed to the ferry which took us across to Sagaing to catch the train up north. The ferry is necessary now but later will not be needed as a long bridge is being built which will be used by the trains when completed.

At one station a group of Kachins came to see Mr. Dudrow and brought him eggs and plantains. They came from a village where one of his teachers lives and they wanted him to come to visit their village but he is not able to do it as that section is supposed to belong to the Bible Church Missionary Society which belongs to the evangelical branch of the Church of England. We followed a wide valley with mountains on both sides several miles away so it was very pretty and the ground was not sandy so not as hot as further south. We arrived at quarter after four in the afternoon and were met by school boys who brought our baggage in a cart while we went by gharry.

Myitkyina is situated on the western bank of the Irrawaddy, at the most northern point of the railway line, 725 miles from Rangoon, and our mission compound is just back from the riverside. As I sit now by a window facing the river, the grass is beginning to get a bit green from the rain we had the last two nights and beyond the trees on the further bank, looming up in the distances, are tier on tier of mountains.

It has been raining and the clouds, beginning to drift along between the mountains, make it very beautiful. It looks like snow, but is constantly

changing. I can scarcely write because I love to watch it. It is a rest after the lack of hills in the plains of lower Burma. They certainly give strength and I am glad I am to live with them the next ten or twelve days. I am sleeping on the verandah out in the open and love it.

When I was thinking of coming to Myitkyina I was told it would be warm like Rangoon in the daytime but cool at night. We had rain the first night and nearly every day a thunder shower so it kept very cool except for a couple of days when there was no shower. The bar which had been in the river in front of the house became covered but appeared again after the surplus water had passed down the river.

There was thought of trying to take a trip out into some village or even to Sama or Sidon but this was not advisable due to the shortness of my stay so I just rested, sleeping, eating, knitting and reading.

I was able to get a view of what the presence of the Dudrows in Myitkyina means by observing the people who come for help in all kinds of problems. The first few days after he arrived home, there was a constant stream of Kachins, either singly or in groups. The school was not in session so I only saw the small group who came to Sunday night service and prayer-meeting but I saw the garden where the school children grow the various vegetables to supplement rice which is their staple food as it is among the others races of India.

I was much struck with the fine fellowship which the Dudrows have, with the Government officials and their wives who are designated to the different offices in the northern districts above Myitkyina. They work in co-operation in connection with the schools in the far stations and have social fellowship when they come in to Myitkyina occasionally.

While I was there, an official and his party who had been up in the

Triangle for a few months returned with their transport of five hundred mules. A band went out to meet them and escorted them in. Since the Triangle was opened up about five years ago, an official has gone in once a year but not to reside there the year round. Now they are asking for a permanent resident. The Triangle is the section in which the slaves were freed in the time of Governor Sir Harcourt Butler. At the present time there is no mission work there but the Kachin Association at Bhamo this year, at which there were 4500 present, decided to send one of their number who has been in Government service and he will be their own home missionary, when permission has been granted for him to go in.

We had Captain Roberts to dinner one night with Major Moffit who is the Civil Surgeon and enjoyed his talk about the Triangle. I also had tea with the ladies at the homes of Mrs. Stanford and Mrs. Andrews as well as at our house (the Dudrow's).

All said, I had a delightful, restful time and came back with a fresh supply of courage for my work.

O. A. Hastings.



New Salary Rates

Kindly take note that according to the new rule on page 9 of the MESSENGER of May 1, 1933 in paragraph 4, the Mission Treasurer will credit you on the 1st of each month, with the proper amount at 275 General and 308 Woman's Board. At the end of the month an additional credit or debit will be made calculated upon the average bank rate of exchange for the month.

I would give warning that the average bank rate for May, together with the new salary rate is likely to make the total number of rupees credited for the month from 5½ to 10 per cent. less than the ninety per cent. salary for April, exchange having already dropped from 381 to 340.

O. A. Hastings,
Mission Treasurer.

At The Place of the Sea

By the greatness of thine arm they shall be still.....till thy people pass over, O Lord.

Exodus 15:16.

Have you come to the Red Sea place in your life,

Where, in spite of all you can do,
There is no way out, there is no way back,
There is no other way but—through?

Then wait on the Lord with a trust serene
Till the night of your fear is gone;

He will send the wind, He will heap the floods,

When He says to your soul, "Go on."

And His hand will lead you through—
clear through—

Ere the watery walls roll down,
No foe can reach you, no wave can touch,
No mightiest sea can drown;

The tossing billows may rear their crests,
Their foam at your feet may break,
But over their bed you shall walk dry shod
In the path that your Lord will make.

In the morning watch, 'neath the lifted cloud,

You shall see but the Lord alone,
When He leads you on from the place of the sea

To a land that you have not known;
And your fears shall pass as your foes
have passed,

You shall be no more afraid;
You shall sing His praise in a better place,
A place that His hand has made.

Annie Johnson Flint.



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THE SEMINARIES

Collegiate Department

The Collegiate Department of the Seminaries (formerly known as the English Department) will open for the new year's work on the 8th of June. New students will be expected to present themselves for admission on the 5th. They will be given opportunity to get acquainted and have orientation lectures. Will missionaries and others who may be planning to send students, kindly note that the faculty have voted to admit no students directly from the High School. They must have had at least one year of college work, or some other experience such as normal work, or teaching that will have had a broadening influence and stimulated their intellectual powers. It will be better if those who have not had the college work will write immediately to the Dean and state fully their qualifications in order to avoid unnecessary expense or embarrassment later. The expenses of the students will amount to at least Rs. 150—200 for the year, including books, fees, and ordinary incidentals. Letters addressed to the Dean either at Insein, or "The Sentinal E., Kalaw" (up to the 15th May) will reach him. Dr. Wiatt is expected to return to Burma about the 20th of May and we shall be glad to have him resume the deanship on his arrival.

H. I. Marshall,
Acting Dean.

The Karen Seminary

The Karen Seminary will open on the 2nd of June, but new students are required to present themselves for examination and admission between the 29th and 31st noon during which time those who seem best fitted for the work will be admitted and given the usual orientation courses. The entrance requirement is the fifth standard, but it is urged that those who have studied the seventh standard will be better qualified to do the work of the new curriculum which is going into effect this year. Fees, and books for the new students will cost about Rs. 40. Students should be provided with this amount. For those who receive aid, the money may be sent directly to the President's Office.

H. I. Marshall,
President.



Births

To Mr. and Mrs. D. O. Smith, at Maymyo, on March 21, a boy.

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